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derived from the marriage relation for the union of the believer with God, e.g., Christ as the bridegroom (pp. 121-134); (3) the fatherhood of God and the sonship of the believer (pp. 134-156); (4) death to the old and rebirth into the new life through sacramental liturgies culminating in the doctrine of the ascent of the soul to God; (5) the forms under which these ideas appear in the Mysteries of Mithras. These four sketches are of great interest to all students of ancient life and Christian theology both for content and method. They may be recommended also to all thoughtful readers who desire to see in clearer outlines the common conceptions of the mystic cults of the Graeco-Roman world, the world of the New Testament. Here such readers may gain a realization of the Stoic-mystic elements, which mainly through the Pauline epistles have become a part of Christian consciousness, thought, and expression.

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*La manomissione e la condizione dei liberti in Grecia.* By ARISTIDE CALDERINI. Milan: Ulrico Hoepli, 1908. Pp. xx + 464. L. 12.00.

The author in his preface, with all the enthusiasm of youth, frankly states his purpose to gather together within the covers of one exhaustive volume all possible information upon the subject, whether contributed by previous investigators in the same field, from Wallon to Reinach, or by the mass of inscriptions and papyri that have come to light in these later years. But he does not promise more than he has fulfilled. He has complete command of the whole literature of his subject, and has compressed it into wonderfully compact form. His methods are scholarly; his judgment is sane, and his interpretation of epigraphical and papyrological material praiseworthy.

In his hasty historical sketch of the manumission of slaves, he begins with the Homeric Age. Briseis was to be a queen, the lawful bride of Achilles, when they came home to Phthia; Eumaeus and Philoetius were to be made householders and friends and comrades of Telemachus. In Hesiod, however, there is no more thought of setting a slave free than of manumitting an ox. But in the classical period in Greece, when the ideals of liberty and humanity and the rights of the individual were, through various schools of philosophy, reaching a high development, the general attitude toward slavery and freedom had become more generous, and with the Macedonian conquest the number of manumissions greatly increased.

He pursues, in the same searching manner, the questions of manumission and of slavery as they took form in the Macedonian period and

in the first century A.D. under the influence of Christianity and of Roman law, until slavery was finally officially declared to be contrary to nature and abolished.

The chief source of these investigations is in the inscriptions; we have unfortunately but few from the fifth and fourth centuries; they become frequent only in the second and first centuries B.C. Dr. Calderini has used upward of nine hundred individual acts of manumission that have come down to us from every part of Greece, especially from Delphi with its 783 thus far published and with more to come, and the lists of manumissions that have been found principally in northern Greece. The different methods of the manumission of slaves—whether dedicated to a divinity, released by a symbolic act of sale, by civil process, or by will—the occasions and the magistracies and priesthoods concerned are exhaustively discussed in Book I, chaps. ii-v.

The manumittor, the author shows, may be a state or an individual or several individuals together. The master may set the slave free as a gift, or he may grant him his freedom upon receiving in money an excessive or a merely nominal price for him. The freedman must be guaranteed protection in his new rights and privileges, and the fact of his manumission must be duly recorded. Certain requirements of service or clientship or financial obligation, sometimes even more oppressive than his slavery itself, might be imposed upon the freedman as a necessary condition of his nominal liberty. All these questions find full treatment with copious citation of sources and illustrations from the mass of epigraphical material at the author's command.

The second book takes up the problems connected with the position of the freedman in the state and in society. This is the most difficult part of the investigation, as freedmen are so seldom mentioned in Greek records, literary or epigraphical. They seem to have been grouped with the non-citizen classes, especially the metics; they both logically and naturally fell into that stratum of society. They had the same rights and privileges before courts of justice and in religious ceremonies as citizens of the bluest blood, but psychologically inferior as a class, they rarely were received into social equality in Greece, as they regularly were at Rome. Only a few freedmen in Greece ever achieved a lasting fame: in literature we find Alcman and Demades (whose brief period of servitude as prisoners of war can hardly be counted against them), Archilochus (perhaps the son of a slave mother), Menippus, Aesop, and a few others; Plato, too, though he had experience as a slave, can hardly be fairly enrolled in the class of famous freedmen. The number increases in Roman times, including Phaedrus, Epictetus, Diagoras of Melos, Alexander of Miletus, Epaphroditus, and many more.

In an Appendix of ten short chapters, we are given with precision and critical acumen smaller details of evidence—chiefly epigraphical—with

disputed readings and interpretations and other matter, which, while having an important bearing on the subject, could not well find place in the body of the book. Especially interesting is the chapter (ix) on the inscriptions on the much-discussed *φιάλαι ἐξελενθηρικαί* of Athens. Dr. Calderini enforces with further arguments Wachsmuth's interpretation of them as monuments of manumission.

Throughout the book the wide range of the author's sources is made accessible to the reader or subsequent investigator in the form of abundant footnotes. Frequently half the page or more is occupied with citations of sources, of which he has complete command.

The outward appearance of the book is attractive. The print and paper are worthy of the publisher's reputation. Unhappily the proof was not read with sufficient care. Misprints are abundant—especially in Greek words. These are particularly unfortunate in the transcription of inscriptions, though usually the typographical error is at once obvious.

Calderini's work is a notable addition to our knowledge of Greek antiquities, and we shall look forward with interest to the further investigations along these lines which he promises.

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*P. Ovidii Nasonis Metamorphoses. Auswahl für Schulen, mit Anmerkungen und einem mythologisch-geographischen Register nach Johannes Siebelis und Friedrich Polle.* Eighteenth ed. By OTTO STANGE. Leipzig and Berlin: Teubner, 1909. Erstes Heft. Books I–IX. Pp. xviii + 213. M. 1.50.

The merit of the old Siebelis-Polle Ovid is fully attested by the rapid succession of eighteen editions, and that in spite of the fact that this, the eighteenth, is very different from its not very remote predecessors. With the thirteenth, for example, it has little in common, except the text; and the readings of that are sometimes changed for the better. The same selections are retained throughout, with the same irrational independent numbering of the lines. But the notes are shortened and otherwise transformed; to a large extent they show no kinship with those of earlier editions. The addition of the Mythological and Geographical Index will prove a convenient help to the student.

We bespeak for this new Siebelis-Polle-Stange the same welcome that has deservedly been accorded its predecessors by American and German teachers alike.

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